

A
SERMON PREA-
CHED BEFORE THE KINGS
 Maiestie at Drayton in Northhampton-
shire the sixt day of August.
 1605.

By that eloquent Diuine of famous
 memorie, TH. PLAYFERE Doctor
in Diuinitie.

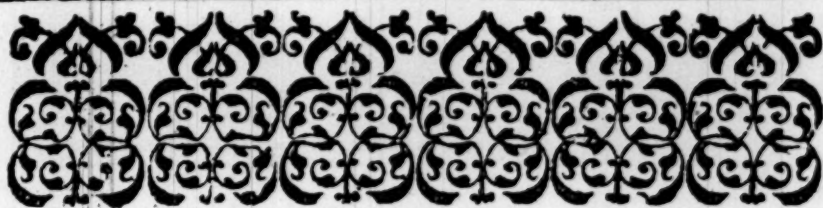
Prov. 10. 7.
The memoriall of the iust shall be blessed: but
the name of the wicked shall rotte.



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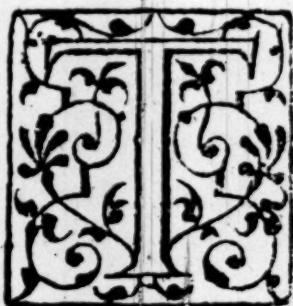
And are to be sold by SAMVEL MACHAM in Pauls
Churchyard at the signe of the Bull head.

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Psal. 132. 18.

*As for his enemies I shall clothe them with shame;
but vpon himselfe shall his Crowne flourish.*



He Royall Prophet hauing settled himselfe in his kingdome according to his owne desire; and besides hauing after many wandrings to and fro, at length brought backe the Arke againe to Ierusalem; maketh here his most zealous and deuout prayer to God for the continuance of his fauour both to the Church and Commonwealth committed to his gouernment. Returne, O Lord, to thy resting place, sayes he, ^a thou and the Arke of thy strength. Let thy Priests be clothed with righteousness, and let thy Saints sing with ioyfulnesse. For thy seruant Dauids sake turne not away the face of thine anoynted. Now that he might apparantly see how neere the Lord is to all them that call vpon him in faithfulness and truth, he waiteth not long for an answer, but carries it away with him before he depart. For to Dauids petition, Returne O Lord vnto thy resting place, thou, and the arke of thy strength; Gods answer is this, ^b This shall be my

^a v. 8. & de-
inceps.

^b v. 14. & de-
inceps.

resting place, here will I dwell, for I haue a delight therein. I will blesse her victualls with increase, and will satisfie her poore with bread. To Dauids petition, Let thy Priests be clothed with righteousness, and let thy Saints sing with ioyfulness; Gods answer is this, I will clothe her Priests with saluation, and her Saints shall reioyce and sing. Lastly, to Dauids petition; For thy seruant Dauids sake turne not away the face of thine anoynted: Gods answer is this; There shall I make the horne of Dauid to flourish, I haue ordained a light for mine anoynted. As for his enemies, I shall clothe them with shame; but vpon himselfe shall his crowne flourish. As if he should haue said; Turne away the face of mine anoynted? Nay, that will I neuer doe, I will indeede turne away the face of the enemies of mine anoynted. Their face shall be couered with confusion, and clothed with shame: But contrariwise, I haue ordained a light for mine annoynted. He euer shal haue a light in his face, and a crowne vpon his head. As for his enemies, I shall clothe them with shame; but vpon himselfe shall his crowne flourish.

These words are principally to be vnderstood of Christ. For neuer were any so clothed with shame as his enemies the cursed Iewes which murthered him. Their citie was sacked, not one stone of it beeing left vpon another, and they themselues as stubble or chaffe were scattered ouer the face of the earth. So that they

are

are the very shame of men, and the out-cast of all people. Insomuch as when we would signifie we hate a man deadly, indeed we commonly vse to say, we hate him worse then a Iewe. On the other side, Christ is so exalted now, that all power is giuen him in heauen and earth, yea God hath giuen him a name aboue all names, that at the most sweet and most excellent name of *Iesus*, euery knee and euery heart also might doe obeylance. And as the Apostle prooueth out of the eight Psalme, The Lord now after all his dolorous paines and torments, hath crowned him with honour and glorie. Neuerthelesse in a secundarie sort this promise may be applied also to Dauid, who was a notable type of Christ; and so consequently to euery faithfull successor of Dauid, which is Christs vicegerent and lieutenant vpon earth. For ye knowe what was the ende of all Dauids enemies: Absolom his disobedient sonne hung vp by the goldyllocks of pride. Achitophel his trayterous Councillor made away himselfe. Shemei a reuiler of him and a detractor from him, in his gray haire put to a shamefull death. The same may be said of the rest. But holy Dauid himselfe could neuer be ouercome. For though many enemies, specially Antiochus Epiphanes, bent all their force, to the very vttermost, to roote out Dauids posteritie, and to destroy Gods people; yet maugre their heads and their hearts, Dauids crowne yet flourished and continued in his stocke, till at the length the sonne of Dauid came into the world;

d Luk. L. 32.

of whome the Angel Gabriel spake to the blessed virgin Mary in this sort; ^d He shall be great, and shall be called the sonne of the most high; and the Lord God shall giue him the throne of his Father Dauid, and he shall be ruler ouer the house of Iacob, and of his kingdome shall be no ende. Now if this Scripture be so notably veresied in Dauid, he hauing faithfully serued in his time, and beeing now by the will of God dead; no reason but that we may vnderstand it also generally of euery holy one of God, which treadeth in Dauids steps, going in and out before Gods people; As for his enemies I shall cloth them with shame; but vpon himselfe shall his crowne flourish.

Here are two parts. His enemies; himselfe. His enemies, first shall haue shame; secondly shall be clothed with shame. Himselfe, first shall haue a crowne; secondly shall haue a flourishing crowne. As for his enemies I shall clothe them with shame; but vpon himselfe shall his crowne flourish.

The shame which the Lord God assureth Dauid shall light vpon his enemies, is a very dreadfull iudgement against them. Nicetas saies plainly; No punishment so grieuous as shame. And Nazianzene yet more expressely; Better were a man die right out, then still liue in reproch and shame. This, diuers valiant worthies haue shewed to be true, ridding themselues voluntarily of their life, that so they might be rid of their shame. Ajax beeing readie to dispatch

him-

himselfe, vsed these as his last words; No greife doth so cut the very heart of a generous and magnanimous man, as shame & reproch. What should I speake of any more Grecians, or Romanes, as of Brutus, Cassius, Antonius, Cato Vticensis, and such others? In Scripture we haue a plaine prooffe. Mightie Sampson, beeing about to pull the whole house vpon his owne head, said thus: O Lord God I pray thee strengthen me at this time onely, that I may be at once auenged of the Philistims, for my two eies. He desired rather once to die valiantly, then long to liue wretchedly. For as S. Ambrose writing of Sampson, saith,^h For a man to liue, or die, is naturall: but for a man to liue in shame and contempt, and to be made a laughing stocke of his Enemies, is such a matter, as no well bred and noble minded man that hath any courage, or stomake in him, can euer digest it. Yet the Lord God promisseth Dauid his anointed, that shame shall be the reward of all his enemies; shame I say, which is a great deale worse then death it selfe. As for his enemies, saies he, I shall clothe them with shame.

Secondly, they shall be clothed with shame. To be clothed is an Hebrew phrase, signifying to haue any thing vnseperably cast vpon one. And it is taken both in the better & in the worse part. As a little before; I clothe her Preists with saluation: that is, I will furnish Syons Preists with such indowements and graces from aboue, which they shall be as it were in-
uested

Jud. 16. 28.

^h Viuere &
mori natura
functio: ludi-
brio esse
probrio du-
citur. Epist.
70.

uested into; that both by their life and doctrine, they shall still further the saluation both of themselves and of them which heare them. Contrariwise, in this place, I will cloth them with shame; That is, shame shall so vnseparably accompanie them, that as wheresoeuer a man goeth, he carrieth his cloathes with him; so wheresoeuer they goe they shall carry their shame with them. And that which is strangest of all; they which are ashamed vse to clothe or couer their shame, and then thinke themselves well inough. But Dauids enemies shalbe so shamed, that euen the very couering of their shame shall be a discovering of it; and the clothing or cloking of their ignominie, shall be nothing else but a girding of it more closely and more vnseparably vnto them. So the Prophet speaketh elsewhere:ⁱ Let them be put to confusion and shame together, that reioyce at mine hurt. Let them be clothed with rebuke and dishonour, that lift vp themselves against mee. O Lord God, say Amen to it; let it be euen so, O Lord, Let them be clothed with rebuke and dishonour that lift vp themselves against thine anointed. And againe,^k Let shame be vnto him as a cloak that he hath vpon him, and as the girdle that he is alwaies girded withall. And yet againe,^l Let mine aduersaries be clothed with shame, and let them couer themselves with their owne confusion as with a cloake.

But to leaue the word, and come to the matter. The enemies of David shall be clothed with shame

ⁱ Psal. 35. 26.

^k Psal. 109.
19.

^l vers. 19.

shame three waies: In their owne conscience; In the world; In the day of Iudgement.

Touching their owne conscience, S. Austin saies well, ^m All vnordinate desires, as none are more vnordinate, then traiterous and rebellious enterprises, carry in themselves that bane which poysons and punishes them at the last. Whereupon the Prophet saies, ⁿ Hide me O Lord, vnder the shadowe of thy wings, vntill iniquitie be ouerpast, as the Septuagint translate it. But we read it, Vntill this Tyrannie be ouerpast. And others translate it, Vntill this Calamitie, or this Miserie be ouerpast. Which indifferent acceptation of the Hebrew word, sheweth that nothing doth so tiranise ouer the conscience, nothing is such a calamitie & misery to the minde, as iniquitie and sinne. Iudas after he had betrayed his Master, was so confounded in his owne conscience, that he said, ^o I haue sinned in betraying innocent blood. *Proditor Casca*: vile traytour: if his blood be innocent, then thy conscience is guiltie. And if thou canst confesse thou hast sinned when it is too late, why didst thou not take heede of sinning when t'was time? I haue sinned saies he, sinned in betraying innocent blood. A thousand hells could not haue more tormented him, then this desperate sorow and extreame shame where-with his conscience was clothed, tearing his bowells whilst he was aliue, and powring them out when he died.

^m Omnis
inordinatus
affectus est
sibi incripi
pœna.

ⁿ Psal. 57. 2.

^o Matt. 27. 4.

p Gen. 4. 5.

Now as for shame in the world, we reade
 p that God did set a marke vpon Caine the mur-
 therer of iust Habel; and so consequently the
 ring-leader of all Dauids enemies. Therefore
 as when men see a wolfe, or a foxe, or any such
 hurtfull beast in the forest, they set all their
 dogs vpon him; so the enemies of the Lords a-
 noynted, beeing burnt as it were and branded
 with the markes of shame, are howted and hun-
 ted wheresoeuer they goe. One example at this
 time shall suffice. Maxentius a wicked rebell a-
 gainst his owne Lord the famous Emperour
 Constantine the great, deuised to haue a bridge
 made with cock-boats chained together ouer a
 riuer neere Rome, thinking to traine the Empe-
 rour that way, and there to drowne them in the
 riuer. But God so wrought for his chosen ser-
 uant, that the enemy himselfe beeing compelled
 to flie that way, was taken in that pit which he
 digged for others. And so as Pharaoh was clo-
 thed with shame in the open view & sight of all
 the world, when he and all his host were drow-
 ned in the red sea, after the same fashon Max-
 entius was drest.

r Sapien. 5. 2.

Lastly, touching shame in the day of iudge-
 ment, Dauids enemies at that day, shall stand be-
 fore the tribunall seate of Christ, beeing naked
 in all respects else, but onely couered with
 their owne shame. Then they shall be vexed
 with horrible feare^r, and clothed with confusi-
 on; whereas the righteous shall be clothed with

in-

incorruption; yea though in this life with the rich glutton,^f they haue been clothed with purple and fine linnen, yet then their attire shall be dishonour, and their garment shall be shame. Thus will the Lord clothe the enemies of his aointed with shame; clothe them in their owne conscience; clothe them in the world; clothe them in the day of iudgement. As for his enemies I shall clothe them with shame; But vpon himselfe shall his crowne flourish.

1. Cor. 15.

f Luk. 16. 12.

The one halfe of this sermon is now past, the other shall be as soone dispatcht. But vpon him shall his crowne flourish.

First himselfe shall haue a crowne. Tertullian reporteth out of Diodorus Siculus, that the first that euer ware a crowne was Iupiter. The souldiers gaue him a roial crown for a reward of his victorie and triumph ouer the Titans. Hereupon Iupiters priest^u brought bulls and crownes to the gates of Lистра, and would there haue sacrificed to Paul. Afterward, when Gods people the Israelites would needs haue a King, as other nations had round about them; then their kings would needes haue crownes also, as other kings had round about them. Hence we reade that Dauid hauing vanquished the kings of Rabbath, ^x tooke the crowne from off his head, and found it the weight of a talent of gold, with precious stones in it; and set it vpon his owne head. Though indeede long before that ^y the Amalakite brought him a crowne, which he took from

t In libro de corona Militis.

u Aa. 14 13.

x 1. Chron. 10. 2.

y 2. Sam. 1. 10.

Sauls head when he slewe him.

So that the thing God promiseth is this; that any crown which king Dauid should get, either by conquest, or by succession, or by any other iust title, should still flourish more and more. Some there are in the world which to be sure of outward ornaments inough, will needes weare a triple crowne. Others haue beene unwilling to weare that one, which they might. *Canutus*, that was absolute king almost of five kingdomes somewhat before the conquest, vpon a time in his progresse riding neere the Thames, lighted and fate downe besides the shoare. Then, as it were to try a conclusion, he commanded the water being now readie to arise againe and to flowe, not to come any neerer him. But the water keeping his naturall course, came still vp higher and higher, till it beganne to wette him. Whereupon turning to his Nobles, which were about him; Ye call me (saies he) your king and Master, and so indeede I am; and yet loe yee, I cannot command so much as this little streame, but doe what I can, that will still doe as it list. Whereupon presently he posted to Westminster and resigned his crowne to the crucifixe there; neither could he euer after this be perswaded to weare it any more. Now as the pride of that man of sinne, which sits vnder the signe of the triple crowne, is too intolerable: so on the contrary part this was too much nicenes in *Canutus*. Seeing, it followeth not, because
he

he could not command the sea and the waters, as Christ did, that therefore he might not weare a crowne. For, neither doth Christ himselfe in heauen weare such a crowne, as kings of the earth doe. But the truth is this, that royalty and maiestie, which is essentiall to God, he is content to communicate to his holy ones, and to his anointed, by participation and grace. Therefore the Lords anointed, which is as it were his fauourite, may very well doe all these three things at once; weare the crowne which God giueth; and yet detest the pride which God abhorreth; and still admire the Maiestie, which God enioyeth: So that the Lord promising his seruant Dauid a crowne, promiseth him wealth, wisdom, renowne, dignitie, prosperitie; in one word, all royalties belonging to a crowne. But vpon himselfe shall his crowne flourish.

Secondly, he shall haue a flourishing crowne. Flourishing is metaphorically attributed to a crowne. As in the next verse before. There shall I make the horne of Dauid to flourish. A metaphor taken from those goodly creatures, as stagges, and such like; whose chieft beautie and strength consisteth in their hornes, especially when they bud and branch abroad. So in these words, But vpon himselfe shall his crowne flourish. A plaine allusion to those flowres which either continually, or els a very long time, keepe fresh and greene. Besides at the first, kings crownes were not made of gold and

pearles, as I told you of Dauids crowne, but onely of greene oken leaues, as that of Iupiters, or else of some other branches or flowers, as others. The Lord then meaning that Dauids kingdome should be established for euer, and that his lasting glorie should stil growe greene, he maketh this louing promise vnto him; But vpon himselfe shall his crowne flourish. How flourishing beautifull flowers are, consider but the Lillie, and you shall soone perceiue. Marke (sayes our Sauour)² how the lillies of the field doe growe, they labour not, neither doe they spinne, yet doe I say vnto you, that euen Salomon in all his royaltie was not clothed like one of these. Now if God so cloth the flowers of the field, which growe to day, and to morrowe are cast into the ouen, how much more shall he cloth Dauids enemies with shame; but vpon himselfe make his crowne flourish? For euen as in Salomons Temple, five candlesticks at the right side, and five at the left standing before the Oracle, and beeing made for matter of pure gold, for forme with branches and flowers, did well nigh dazill the eyes of any that entered into the temple³; so the Lord here giues his word that the kings crowne shall euer flourish in the house of our God, disparkling and displaying those raies of Maiestie, those beames of beautie, which shall amaze the world, and be a wonder as well to Angels as to men: Wherefore, as I saide euen now of his enemies shame, that it

shalbe

2. Matt. 6. 24.

2. 1. Reg. 7.
49.

shalbe threefold; so here I repeat the same againe of his crownes flourishing; His crowne shall flourish in his owne conscience; in the world; in the day of iudgement. Touching his owne conscience the blessed Apostle calleth the Philippians his ioy and a crowne^b. And to the Thessalonians he writeth thus, What is our hope, or ioy, or crowne of reioycing? Are not euen you it, in the presence of our Lord Iesus Christ at his comming? yes, ye are our glorie and ioy^c: Now, if this precious vessell of honour reioyced in nothing so much, as in the testimonie of his conscience, that in simplicitie, and godly purenesse, and not in fleshly wisdom, but by the grace of God, he had his conuersation in the world, the power of Gods spirit working still most mightily by his ministry to the conuersion of the world to Christ: how much more shall the Lords anoynted haue his conscience crowned with flourishing ioy, with comfort, with content, with heavenly peace, when he shall remember, that not onely for matters of religion and Gods true seruice, he hath beene and still is with Saint Paul profitable to the Church; but also is a strong bulwarke and a tower of defence to mainetaine euen the outward felicitie and prosperitie of Gods people; yea the very particular right, wealth, life of euerie one of them; all this I say, and a 100. things more, when he considereth, what a great and a glorious instrument he hath beene euerie way
of

b Phil. 4. 1.

c 1. Thess. 2.
19. 20.

of Gods glory: O Lord God what a heauen shall he haue in his heart? what a sweete paradise of pleasure in his soule? what securitie? what assurance of Christs loue? what a confident and vndaunted hope of eternall glorie? what a flourishing crowne of reioycing shall he haue euen in his verie conscience? vpon himselfe shall his crowne flourish. Touching the world, our holy Prophet speaking to God, though in the third person, yet of himselfe saies, Thou hast preuented him with liberall blessings, and hast set a crowne of pure gold vpon his head. His honour is great in thy saluation; glorie and great worship hast thou laid vpon him. Now that crowne which is of gold, yea of pure gold, must needs be verie flourishing euen in the view and face of the world. Neither is this to be vnderstood of Dauids person onely, but euen of his posteritie in all ages to come. How was he himselfe crowned with conquests and victories ouer his enemies? How was his sonne Salomon crowned with riches, with wisdome, with fame and glorie in the whole world? which flourishing of his sonne, as of a noble branch, graced in a manner the very roote of Dauid himselfe. For, as his worthie sonne teacheth, ^c Childrens children are the crowne of the elders, and the glorie of the children are their fathers. Therefore, as children may iustly glorie of the renowne of their fathers vertue and honour: so the excellent father is in a sort crowned with
happi-

^c Prov. 17. 6.

happinesse in this world, when he sees his childrens children like to growe vp, and flourish after him. But vpon himselfe shall his crowne flourish. Lastly, touching the day of iudgement; then, then shall all the righteous flourish, when as hauing beene faithfull vnto the death, they shall receiue the crowne of life. A crowne as S. Peter calleth it, immortall, and vndefiled, and that fadeth not away^f. Denying that euer it fadeth away, he affirmeth that it euer flourisheth. I would here be bold, if I might doe it without offence, as I hope I may, to shewe you one goodly cluster of grapes of the land of Canaan, a land flowing with milke and honie, whether you are now going, before you enter into it. A worthie and vertuous gentleman, whom I neede not name in this place, because, no doubt many ages will name him, and renowne him hereafter, giueth for his armes three crownes with this posey, *Quarta perennis erit*. As if he should say, these three crownes, which I beare in my coate, are but the difference of my house and gentry, but *Quarta perennis erit*: the fourth crowne, which I looke for in heauen, shalbe euerlasting and immortall. That fourth, though it be but one crowne, yet it shalbe worth all those three crownes, yea three thousand more such as these are; The fourth shall be eternall. Now, if he, and we that are such as he no question is, faithfull to God, and loyall to the chosen seruant of God, may wel hope for a most

1. Pet. 1. 4

D. Thomas
Bodleius,
qui plurimis
& pulcher-
rimis libris
Oxonien-
sem, biblio-
thecam in-
struxit.

3. Psal. 92. 12

flourishing incorruptible crowne of glorie; then much more may Dauid himselfe reioyce in God his Sauour, and say *Quinta, aut sexta perennis erit*: The fift, or the sixt shall be eternall. This crowne which God of his grace with his owne right hand and his holy arme hath set vpon mine head, is indeede (thanks and praise be giuen vnto the same God) a very flourishing crowne; flourishing in mine owne conscience; flourishing in the world, both for my person, & for my posteritie; But it is nothing, in respect of that flourishing crowne which I shall receiue at the day of iudgment. For the iust shall flourish like a palme tree, and shall grow like a Cedar in Lebanon. Such as be planted in the house of the Lord, shall flourish in the courts of our God. And then indeede shall this bountifull promise of God be most fully performed, But vpon himselfe shall his crowne flourish. As for his enemies, I shall clothe them with shame; but vpon himselfe shall his crowne flourish.

To drawe then to an ende; it may seeme very strange that Dauid had any enemies. Yet, out of these words, As for his enemies, I shall clothe them with shame; it may well be gathered, that some he had. What? had Dauid? meeke Dauid? Lord remember Dauid, and all his meekenesse, saies he, in the beginning of this Psalme. He was the kindest, and the meekest man aliue. When he had his mortal foe at a vantage, and at a dead

a dead lift, as we say, and might haue nayled him fast to the ground with his speare; he onely did cut off a lap of his garment, to shew, that when he might haue hurte him, he would not. *Posse, & nolle, nobile*. Yet this meeke Dauid, patient Dauid, mercifull *Dauid*, valiant and victorious *Dauid*, holy *Dauid*, had enemies. Wherefore you most honourable and blessed seruants of God, you that excell in vertue, if you haue some enemies, thinke not strange of it. For, if you had nothing in you: no feare of God, no reuerence towards his word, no loue and loyaltie towards your Soueraigne, no fortitude, no temperance, no good thing in you; you might perhaps walke on long inough, and no man enuie you, no man maligne you or malice you. But because God hath inspired you with his principall spirit, and endewed you with speciall great graces aboue your fellowes; therefore doth your aduersarie the Deuill the olde enemy of all goodnes and vertue, who is readie to burst to see you do so wel: he, I say, doth bestirre himselfe, and raise vp enemies against you. But (O blessed be our good Lord) what a wonderfull comfort and encouragement haue all you; what a horrible terrour and affrightment haue all your enemies, in this text? For the holy Ghost saies not, They shalbe clothed, or you shall cloth the; but I, euen I shall clothe them with shame. It is impossible, saies he, that you should alwaies be armed at all points, circumspect at all places, vigilant at all

times, prouided at all occasions, to preuent the mischieuous practises of your deuilish enemies. No counsell of man, no policie, no wisdom, no wit, can foresee all their barbarous vndertakings and complottes, to escape them. But in heauen, in heauen there is an eie, an hand their is in heauen; an eye to descrie them, and a hand to persecute and punish them; both an eie and an hand to deliuer you from danger, and to clothe them with shame. Therefore, saith he, Cast your care vpon me; let me alone with them, your perill is my perill; your case my case; Ile pay them that they haue deserued; Ile take the quarrell into mine owne hands; Ile trim them well inough. As for your enemies, I shall clothe them with shame. Remember I pray you, beloved, though indeed, they haue made themselves worthy neuer to be remembred, or once to be mentioned in our mouthes any more; yet remember, I say, to their egregious dishonour and reproch, how those are now clothed with shame who were the first cause of the solemnizing, or as I may say of the sanctifying of this present day for the day of the weeke, and of yesterday for the day of the moneth, & of the twelue moneth, with so holy an exercise? How odious? how execrable is their very name vnto vs? what true hated loiall subiect, such as I am sure all are here, doth not detest them, hate them, leathe them, as a toad, or as a viper, or as some hidious misshapen monster; & curse the very day wherein such

a rebellious generation, and such a trayterous broode were borne? Certainly, my good brethren, if the mercie of God which is incomprehensible did not giue them grace, at the last gasp to repent and crie to God for pardon: as they are clothed with shame in this world; so shall they be much more in the world to come. And as we hold them for no better then cursed creatures, so shall the Lord at last, say vnto them, Goe ye cursed into euerslasting fire. So let it be, O Lord, euen so to all the enemies of thine anointed, either open or secret, so let it be to them: As for his enemies, doe thou, thou, O Lord, thine owne selfe, doe thou clothe them with shame.

But vpon himselfe shall his Crowne flourish.

These words, *vpon himselfe*, either are altogether impertinent and superfluous, or else they are very important and materiall. For, it had bin sufficient to haue saide; As for his enemies I shall clothe them with shame: but as for himselfe, his crowne shall flourish. It is not greatly necessarie, as it should seeme, to say, his crowne shall flourish vpon himselfe. Yet the Lord in his gracious answer vnto Dauids prayer, thought good to put in this as a supernumerarie word, ouer and besides the necessitie of the sentence: to teach the good King, and vs all likewise, a very notable lesson. Namely, that he would blesse the crowne, the dignitie, the flourishing estate of his louing seruant, not onely in his owne per-

son, and his posteritie; in this world and in the world to come, as I haue shewed alreadie, but also from a lesser weight of glorie, still to a greater and greater. Vpon himselfe, saies he, shall his crowne flourish. For not onely it shall be as flourishing, as Dauid left it, at the day of his departure to God; but after his dissolutiō & death: as fast as his bodie corrupteth in the earth, so fast shall his crowne encrease still in heauen. Trust me, truly, I speake it before the liuing Lord and this high presence, all the whole Church which shall be edified to saluation, by Dauids blessed and godly gouernment, euen after his death, shall yet suffer his crowne neuer to die, but shall continually keepe it fresh and greene. Yea, as euery one brought to the building of the tabernacle, and to the reedifying of the temple, such as they were able: so I assure you, I speake now a great word, euery particular subiect, that is faithfull to God, and to his prince; as he goeth on forward to God, by the peace, and by the religion which he hath enioyed vnder his prince; so he shall still beutifie and deck Dauids crowne; and one shall bring a white rose, another shall bring a red rose, and adde it to the crowne; that so vpon himselfe still his crowne may flourish, the white rose and the redde rose, that are in the crowne alreadie, beeing euer made more and more fragrant and flourishing. O Christ, what a crowne is this? And what will it growe to much more in the ende? You that are mightie
kings

Kings and Potentates vpon earth, haue indcede great cares & continuall businesse in your heads; but yet vouchsafe I pray you to hearken a little, what I shall say vnto you. You watch oftentimes ouer vs, when we are asleepe our selues. You care for our peace, when it is not in our power to further it; you procuring good to Syon, and prosperitie to Ierusalem, yet many times enioy the least part of it your selues. But no force. Take this still for your comfort. We that cannot all our liues long doe the hundreth part of that good which you doe every houre, shall haue nothing so flourishing a crowne as you shall haue. Vpon you, vpon you shall euerlasting peace rest, vpon you shall the glorie of Gods Maiestie shine, vpon you, vpon you shall your crowne flourish. Which the Lord of his mercie graunt, I most humbly beseech him, for Iesus Christs sake: that as Dauids crowne euer flourished, till the first comming of Christ; so our gracious Kings crowne may euer flourish, till the second comming of Christ: and then, that afterward for euer his royall Maiestie, may be royally crowned with eternall life; through the same our deere Sauour Iesus Christ: to whome with the Father and the holy Ghost, be all honour, and glorie, power, and praise, dignitie and dominion, now and euermore. Amen.

F I N I S.



A
 SERMON PREA-
 CHED BEFORE THE KINGS
 Maiestie that day he entred into Ox-
 ford, at Woodstocke, beeing the
 27. of August.
 1605.

*By that eloquent Diuine of famous
 memorie, I. H. PLAYFERE Doctor
 in Diuinitie.*

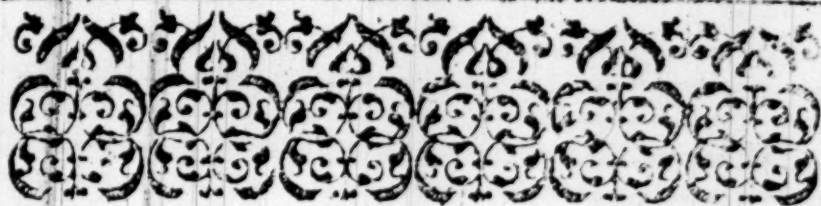
Prov. 10. 7.
*The memoriall of the iust shall be blessed: but
 the name of the wicked shall rotte.*



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 BRIDGE. 1609.

8

144



Luk. 8. 15.

But that which fell in good ground, are they which with a good, and a very good heart, heare the word, and keepe it, and bring forth fruit with patience.

IN this parable of the sower, are fowre grounds mentioned. Whereof three are bad, and onely one good. Namely, they which with a good, and a very good heart, heare the word, & keepe it, and bring forth fruit with patience. Almighty God powreth out his benefits no lesse plentifully then continually vpon vs: yet we can make no requitall: our goodnes can not reach to God. The onely thing that we can doe for him, is to loue and honour his word. Whereupon king Dauid thought it a death vnto him, that beeing banished from his people, he could not goe vp to the house of the Lord with the voyce of ioy and gladnes among such as keepe holy-day. And on the other side he said; I reioyced when they said vnto me, We will go vp into the house of the Lord. The Prophet Esay

Psal. 132.

Esay. 60.

Chrysost.
Hom. 4. in
Gen.

August. tract.
42. in Iohan.
si fecerit me-
us caperetur,
caperetur. Na-
sic est ser-
mo dei, & sic
esse debet fi-
delibus sicut
piscibus. Tunc
capit quando ca-
pitur. Nec fit
capit in iu-
ria. Ad salu-
tem enim,
non ad per-
niciem capi-
untur.
Heb. 13. 17.

likewise, foretelling what alacritie and good will should be in the Gentiles after they were conuerted to Christ, saith thus; It shall be in the last daies that many people shall go and say; Come, and let vs go vp to the mountaine of the Lord, to the house of the God of Iacob, and he will teach vs his waies, and we will walke in his paths. Looke how it is in the health of the bodie, and so it is in the state of the soule. If a man haue a good appetite, and a stomacke to his meate, 'tis a signe he is well in health: in like sort, if a man be content to follow Christ for the loaves to fill his belly, and care not for the foode of his soule; questionles all is not well betweene God and him; but if he haue a longing and a hungring desire of the word, then indeede his heart is vpright in the sight of God. For as S. Austen noteth well; if the word of God be taken by vs, it will take vs. Seeing the word of God so is, and so ought to be, vnto the faithfull, as a hooke is to fish. Then it takes, when it is taken. Neither are they which are taken hurt by it. For they are not caught to be kild, but to be drawne out of the damnation of this world, and to be translated to the libertie and glorie of the children of God. Wherefore as fishers take most delight in angling, when they see the fish bite quickly and greedily: so if you would put life into your Preachers which are called fishers of men, that they may preach the word with ioy, not with grieve, you must shewe, by

your

your countenance, by your attention, by your reuerence, by all your outward behauiour, that you desire nothing so much as to bite at this sweete baite, that so you may be drawne by the father to Christ. For they only are good ground as we haue it here which with a good, and a very good heart, heare the word, and keepe it, and bring forth fruite with patience.

Here are three properties of good ground set down. All opposite to the three bad grounds mentioned before. First, they that are good ground, heare the word with a good heart; contrarie to the ground on the high waies side, which when they haue heard, let the deuill take the word out of their hearts, and so they heare not with a good heart. Secondly, they keepe the word with a very good heart; contrarie to the stony ground, which for a while receiue the word with ioy, but in time of temptation they fall away, and so they keepe not the word with a very good heart. Thirdly, they bring forth fruite with patience; contrary to the thorny ground, which after their departure are choked with cares, and bring no fruite, and so doe not (as it is said here that the good ground doth) bring forth fruit with patience. But that which fell in good ground are they, which with a good, and a very good heart, heare the word, and keepe it, and bring forth fruite with patience.

The first propertie of the good ground is this, that they heare the word with a good heart. The two disciples going to Emaus, when Christ was departed from them, said thus one to another; Did not our hearts burne within vs when he talked with vs by the way, and opened to vs the Scripture? O Beloued, now you are busied in hearing the word, Christ talketh to you, and you are in the right way to heauen. Therefore that we may heare with a good heart, we must feele in our hearts that burning of which the disciples say; Did not our hearts burne within vs when he talked with vs by the way? For so the Spirituall spouse confesseth of her selfe, My beloued put his hand to the hole of the dore, and my heart was affectioned towards him. And againe; My soule melted when my beloued spake. Now Christ puts his hand to the hole of the dore, desiring himselfe to enter, and vs to repent: now our Beloued speaketh to vs out of his word. So that we cannot be good ground, except our heart be affectioned, and our soule melt towards him. When the blessed Virgin saluted her cosin Elizabeth, she felt the babe spring in her wombe for ioy. Certainly Beloued, you haue euery one of you a babe in your hearts; euen the child Iesus, which is formed and fashioned in you. This babe we must feele euen to skip and spring in our hearts for ioy, if we wotild assure our selues that we be good ground, and heare with a good heart. Nei-

ther

ther must we onely reioyce, but also feare. Serue the Lord with gladnesse, and reioyce before him with trembling; saies the Psalmist. We reade that when the Almighty vttered his voyce, the foure beasts, whereby are meant the Angels, let fall their wings. Where are then our plumes of pride, our feathers whereby we flie so high in an opinion of our owne knowledge and wisdom? why are they not all let downe, that we may wholly submit our selues to the Lord, to be taught and directed by his word? Remember I pray you, what good Cornelius said. I knowe well there was neuer more reuerent hearing of the word in the Court, then at this day, yet that which is very well alreadie must so be commended, as that which may be better and better, be euermore enforced. Therefore as I was about to say, remember what the Captaine Cornelius said to S. Peter, when he was readie to preach vnto him; Now, sayes he, are we all here present before the Lord, to heare all things that are commanded thee of God: O that we had t^{his} good heart to consider, when we heare a sermon, that we stand not before a man, but *coram domino*, before the Lord. Then, we should heare the word, not as the word of man, but as it is indeede the word of God. Then, we should put a difference betweene other things which perhaps shortly we shall heare, either to recreate the mind or sharpen the wit, or for state and maiestie, or for some other

Psal. 2.

Ezek. 1. 24

Act. 10. 33.

De vita
Constantin. lib.
3 cap. 17. &
cap. 33.

ther earthly purpose, and betweene this engrafted word, which is able to saue our soules. It is strange, what is reported of Constantine the great in this kind. Eusebius writeth of him that when diuine seruice was said, he would helpe the minister to begin the prayers, and to reade the verses of the Psalmes interchangeably. And when there was a Sermon, if any place of speciall importance were alleadged, that he would turne his Bible, to imprint the place in his mind the better both by hearing and seeing it. He addeth besides, that the Emperour many times beeing as it were rauished with those things which he heard, rose vp sodainely out of his throne and chayre of estate, and would stand a long while to heare more diligently, and though they which were next him did put him in minde to remember himselfe, yet he heard the word so attentiuely, that he would not heare them. How do's this confound vs, that are farre inferiour euery way, when we heare and see that Emperours, and mightie kings and Potentates of the world, shewe such a good heart in hearing the word, and we in the meane time haue lumpish and dull spirits and affections, and are neuer a whit mooued? Certainly ye honourable children of God, now Christ talketh with vs by the way, therefore let our hearts burne within vs; now Christ putteth his hand to the hole of the doore, therefore let our hearts be affectioned towards him; now

our

our welbeloued speaketh, therefore let our
 foules melt; now the blessed virgin, yea a greater
 then the virgin, euen the virgins Sonne, salueth vs
 and wisheth vs al haile out of his word,
 therefore let the babe spring in our hearts for
 ioy; now the Almighty vttereth his voyce,
 therefore let our wings fall downe, and let vs
 wholly submit our selues to be taught of God.
 Euen as Cornelius the Centurion thought
 when he heard Peter preach, that he stood not
 before a man, but before the Lord: and Constantine
 the Emperour could neuer satisfie himselfe with
 reuerent attention of his good heart to the word.
 Then indeede shall we be good ground as all they
 are which with a good, and a very good heart
 heare the word, and keepe it, and bring forth
 fruit with patience.

The second propertie of the good ground
 is this, that they keepe the word with a very
 good heart. In our English translation it is read
 thus, with a good and an honest heart. But I
 follow the vulgar Latin which readeth thus;
 With a good and a very good heart. And I refer
 the good heart to hearing, the very good heart
 to keeping; As if the words stood thus;
 Which with a good heart, heare the word, and
 with a very good heart keepe it, and bring forth
 fruite with patience. To the matter then: It is
 to no purpose that the seede be sowne, except it
 be couered in the earth. Neither that the word

Corde bono
 & optimo.
 Vulga.

Psal. 119.

Marth. 13. 52.

Prov. 13. 52.

τὸν ἀγνόν λό-
γισμας, καὶ
πάντες λυχνοί
appellat
Clemens.
August. de
civit. dei. lib.
21. cap. 6.

be heard, except it be kept. Therefore saith the Prophet, In my heart haue I hid thy word, that I may not sinne against thee. So that to keep the word with a very good heart, is to hide and couer this holy seede in the fallowe grounds of our heart, beeing plowed vp by the preaching of the Gospel. Whereupon the kingdome of heauen is likened to a treasure hid in a field. And this very field is a faithfull heart, which keespeth & hideth in it selfe the word, which is the direct way to the kingdome of heauen. According to that of our Sauour; The kingdome of heauen is within you. Yea a faithfull heart, not onely is a field wherein is a treasure, but also is it selfe a treasure, wherein are both old and new things. For euery Scribe which is taught vnto the kingdom of heauen, is like vnto a housholder, which bringeth forth out of his treasure things both new and olde. His heart is filled with a treasure of comforts, gathered out of the olde and new testament. The wise woman by whom is meant the spouse of Christ, keepes her candle alight all the night long. Clemens vnderstandeth this light to be the heart, and he calleth the meditations of holy men, candles that neuer goe out. S. Austin writeth that among the Pagans in the temple of Venus, there was a candle which was called, vnextinguishable: whether this be true or no of Venus temple it is vncerten, only Austins report we haue for it: but without all doubt in euery faithfull hearer and keeper of the word,

who

who is the temple of the Holy Ghost, there is this candle or light that neuer goes out. For so we reade, that the word of the Lord illuminateth the heart: there's the light. And that this light goes not out at any time, appeareth by that which is written elsewhere: O Lord, how doe I loue thy statutes, they are my meditation continually? In the olde law those creatures onely were accompted cleane, which did chew the cud. No otherwise shal we be counted vncleane in the sight of God, if we chewe not the cud as it were, and ruminat, and meditate of those things which we haue heard out of the word. For euen as it is not anaileable to eate, except the meate be inwardly digested and diuided to all the parts of the bodie: so hearing is vnprofitable, vnlesse the word heard be kept in minde and memorie, and shewed and set forth in all the parts of our life. Therefore they of Berræa were esteemed more noble then they of Thessalonica, because they after Paul had preached to them, conferred among themselues, and searched the Scriptures, not onely to see whether the Apostles doctrine were warrantable by the word, but also to confirme their owne memory, and to exercise their meditation in the Lawe of God. Now then ye holy ones of God, if we would be good ground indeed, as the Parriarch Jacob noted his sonne Iosephs dreames; so let vs not onely heare, but also note the word. For this is proper to the child of God, to haue the

Psal. 119.

Psal. 119.

Act. 17. 11.

Gen. 37. 11.

Obedience

Luk. 2. 19.

lawe of his God in his heart. Not noted in writing tables, or written in tables of stone, but noted and written in the fleshy tables of the heart. And euen as the holy virgin kept all those sayings, and pondered them in her heart, which were by the Shepheards reported and published abroad concerning her sonne Iesus: in like manner they that are wise will heare, nay they will ponder and keepe those things which they haue heard, that so they may the better vnderstand the louing kindnesse of the Lord. Especially seeing those things which we heare are no dreames, but vnsearcheable mysteries of our saluation: neither are we that publish and preach them, such shepheards as the Angell spake vnto, but we are appointed to watch ouer the flocke which Christ hath bought with his blood. Therefore if you would shewe your selues to be good ground, your very good heart must be as a field that hath a treasure hid in it: yea it must be as a treasure it selfe that hath olde and new things hidde in it: it must be as a candle that neuer goes out: and as a cleane creature that neuer leaues chewing the cud: euen as Iacob noted his sonnes dreams, and the blessed virgin kept the shepheards sayings and pondered them in her heart. For they onely are good ground which with a good, and a very good heart, heare the word and keepe it and bring forth fruite with patience.

The

The third propertie of the good ground is this, that they bring forth fruite with patience. Good ground is like a good tree. For indeede good ground will make a good tree. Now a good tree bringeth forth good fruite. And the blessed man which meditateth day and night in Gods law, is like a tree planted by the waters side, which bringeth forth his fruite in due season. So that it is not enough for the word to go in at one eare & out at the other, but it must goe in at both eares by reuerent and religious hearing, and settle deeply into the heart by faithfull and diligent keeping, and lastly goe out at both hands, by bringing forth fruite with patience. Simeon the sonne of Onias was as a faire Oliue tree, that is fruitfull, and as a Cypres tree which groweth vp to the cloudes. A cypres tree is high but barren: an oliue is fruitfull but lowe. So a Christian, must not onely as a cypres tree, reach vp to the cloudes by meditation of high mysteries in the word, but also he must as an oliue tree bring forth fruite with patience. Then he shall be like Simeon, neither low, nor barren. But though he be an oliue, yet he shall be as high as the cypres tree: & though he be a cypres yet he shall be as fruitfull as the oliue tree. Noah is commanded to make a windowe in the top of the arke, and a dore in the side of it. A windowe is for the eie to looke out, a doore is for the whole bodie to goe out. And in like manner he that would be good ground, must not onely

Eccles. 1.

Eccles. 50.
16.

Gen. 6.16.

Exod. 30. 12.

Esaï 58. 1.

make him a window for contēplation, as Daniel did, at which he prayed thrise a day, but also a dore for action, as Abraham did, at which he sate once a day. At the window of contemplation he must meditate, with a very good heart to keepe the word: at the dore of action he must go out to bring forth fruit with patience. The Lord also commāded *Moses* to make a laver with a base or with a foot. Now the latine word *Labiū* signifies as well a lip, as a laver. So that the laver which washeth must haue a base: & the lip which vttereth great knowledge must haue a foot to walke according to it. Otherwise if knowledge do not stand vpon doing & vpon fructifying as vpon a foote, then questionles it is footlesse, & so consequētly it is bootlesse, & the laver wanting a base is altogether vnprofitable. The Prophet *Isai* is willed to lift vp his voyce like a trumpet. Many things sound lowder then a trūpet, as the sea, the thunder, and such like. Yet he saies not; Lift vp thy voyce as the sea, or lift vp thy voyce as the thunder; but lift vp thy voice as a trumpet. Why so? Because a trumpeter when he sounds his trumpet, he windes it with his mouth, & houlds it vp with his hand. And so euery faithfull heart, which is as it were a spirituall trumpet to sound out the prayses of God; must not only report them with his mouth, but also support them with his hand. And then indeed holding vp the word of life with his hand, and bringing forth the fruite thereof with patience, he shall lift vp
his

his voyce like a trumpet. The Patriarch Abraham buried Sarah in the caue of Macpelah, that is in a double sepulchre. He that buries his mind in knowledge only, without any care of bringing forth fruit, he buries Sarah in a single sepulchre, as Philo Iudæus doth allegorize vpon this story; but he that burieth his minde as well in the performance and practise of religion (which is all in all) as in the knowledge and vnderstanding of it, he buries Sarah in a double sepulchre. And so must all we doe, which are the true children of Abraham. For then with Abraham burying our spirit in a double sepulchre, we shall with Elizeus haue a double spirit. A spirit that heareth the word with a very good heart, and with patience bringeth forth fruit. Neither is this addition (with patience) altogether to be omitted. For though a man can not heare the word without patience, nor keepe the word without patience, yet patience is neuer so requisite, as in bringing forth fruite according to the word which we haue heard, and kept. Wherefore the holy Ghost saith; Ye haue need of patience, that after ye haue don the will of God, ye may receiue the promise. He saies not; After ye haue heard it with your eare, or kept it with your memory: but after ye haue done the will of God, and brought forth the fruite thereof, yee may receiue the promise. For wherefore did not the stony ground bring forth fruite, but onely for want of patience. They receiued the worde
with

Gen. 23. 19.

Heb. 10. 36.

with ioy, and seemed to haue very good hearts for a time: but in time of temptation for want of patience they fell away. Wherefore did not the thorny grounder bring forth fruit, but only for want of patience? After their departure wanting patience to digest their griefes, they were choked with cares, and so brought forth no fruit. Therefore as a good field must endure many a colde frost and snowe, and hard weather in the winter time, before it can yeeld a fruitfull croppe in Summer: semblably he that would be good ground, must possesse his soule in much patience, and continually endure, yea euen manfully reiect all the motions of his flesh, all the allurements of the world, all the temptations of the deuill, whereby he may be hindred from bringing forth the fruit of a good life, according to the holy will and word of God. He must like a good tree, bring forth good fruit: he must with Simeon be not onely high as the cypres, but also fruitfull as the oliue: he must with Noah make him, not onely a window for contemplation, but also a dore for action: he must with Moses, make him a lauer with a base: he must with Esay lift vp his voice like a trumpet; he must with Abraham bury Sarah in a double sepulchre: in one word, he must alwaies bring forth fruit with patience. For they only are good ground which with a good, and a very good heart, heare the word, and keepe it, and bring forth fruit with patience.

To

To conclude then, It is not greatly needefull to exhort you with a good heart to heare the word. Neuer heretofore such diligent hearing in the Court, as now a dayes. I dare be bold to say it; All the preachers in England, in very many yeares by all their exhortations, could neuer haue done halfe so much good in this kind, as one onely, holy, and happie example hath done, which we see euery day before our eyes. Neither neede ye be greatly put in mind to keepe in mind the word heard. Memory ye haue enough, vnderstanding enough, knowledge enough, learning enough: When you haue heard a Sermon, you can remember, and repeat, and carry away, and keepe much of it. But this, this is the the thing which I must call vpon my selfe, and vpon all you to thinke of, to wit, that we bring forth the fruite of the word in patience, in temperance, and in all other vertues of a sanctified life. For that Samaritan woman did not fill her pitcher at the well, to spill it by the way, but to carrie it home ful of water, and there to vse it as occasion seru'd. Here where the word is preached, is the well of liuing water, flowing forth to eternall life. But this water we must carry away with vs, and keepe it to wash and purge our consciences, to clense our wayes, to water the rootes of Gods graces in vs continually, that we may bring forth fruit with patience. Rachel also, that other holy woman, did not desire the mandrakes so much to hold it in her hand, or to

smell to it, as to be made apt thereby to bring forth the fruite of her wombe. To teach vs, that we must not labour so much to know the word, that we may subtilly dispute or discourse of it, as to practise it that we may shewe the fruite of it in the amendment of our lines. Therefore king Dauid beeing readie to redresse diuers things among his people, saith in one of the psalmes; O Lord, teach me goodnesse, and knowledge: knowledge, that I may keepe thy word; and goodnesse, that I may shewe the fruite of it. For I am sure, saies he, that all my keeping without fructifying, al my knowledge without goodnesse, is to no purpose. Wherefore, o Lord, giue me goodnesse and knowledge. But first goodnes, and then knowledge. Because indeede a little goodnesse, though it be neuer so small, is better then all knowledge, though neuer so great. One handfull of goodnes is woorth a hundred headfulls of knowledge. For the feare of the Lord is the beginning of wisdom, a good vnderstanding haue all they that do thereafter, the praise of it endureth for euer. A good vnderstanding haue all they that doe thereafter. Why so? Because an ill vnderstanding haue all they that do not thereafter. They that haue vnderstanding, and do not thereafter, that is, bring not forth fruite according to it, they haue an ill vnderstanding. But they that haue vnderstanding, and doe thereafter, and lead their life according to it, such haue a good vnderstanding.

The

The praise of these shall endure for euer. O how highly shall Christ praise you, how richly shall he reward you, if you haue a conscionable care to expresse his vertues, and to be transformed as it were into the obedience of his word? Then he shall say vnto you; Come ye blessed of my Father, inherit the kingdome of heauen. For ye haue not onely heard my word, and kept it as farre as knowledge goes, but also ye haue practised it, and fructified thereby. I was in prison, and ye visited me; I was harborles, and ye lodged me; I was hungrie, and ye gaue me meate. These and such other haue beene the good fruites, which haue followed your hearing and keeping of my word. Therefore now ye shall be praised for your welldoing, and for euer yee shall be blessed for your fruit-bearing. Which God graunt to vs all for Iesus Christ his sake, to whome with the Father, and the holy Chost, be all honour and glorie, power and praise, dignitie and dominion, now and euermore. Amen.

imitate

FINIS.






A
FVNERALL SER-
MON PREACHED IN S.
Maries. 10. May.
1605.

*By that eloquent Diuine of famous
memorie, TH. PLAYFERE Doctor
in Diuinitie.*

Prov. 10. 7.

*The memoriall of the iust shall be blessed: but
the name of the wicked shall rotte.*

*At the funerall of Mr. Iueley
Hebrew Professor & one
of King James's Trans-
lators of the Bible.*



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BRIDGE. 1609.



Pfal. 32. 6.

*Surely in the flood of many waters they shall not
come neere him.*



He principall scope of the Prophet in this place is to prooue, that the righteousness, and so the blessednesse of man consisteth onely in the free forgiveness of his finnes, and gracious imputation of Christs merits. His argument may be framed thus ; That which the whole church and euery godly man therein hath euer especially prayed for in all afflictions and troubles, that is happinesse : But for remission of finnes euery godly man will pray in time of tribulation : Therefore this is the felicitie of the faithfull. To confirme this reason more fully he setteth downe, first, the circumstances going before the prayer ; For this shall euery one that is godly make his prayer vnto thee in a time whē thou mayst be found. Then, the forme of the prayer it selfe ; Thou art a place to hide me in, thou shalt preserue me from trouble, thou shalt compasse me about with songs of deliuerance.

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Pfal. 32. 6.

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Lastly, the effect following the prayer; Surely in the flood of many waters they shall not come neere him.

Prayer is the true sacrifice of faith. The efficacie whereof is briefly, but pithily set downe to the Hebrewes. And I haue spoken els-where somewhat largely of this point. Now but a word onely to make a fit entrance into this sermon. Take it therefore thus. The effects of prayer heretofore haue bin wonderfull. Prayer hath set downe hailestones from heauen, to ouercome five Kings with their armies. Prayer hath shut vp the windowes of heauen that it should not raine, and againe hath opened them that the earth might giue her encrease. Prayer hath staid the swift course of the sunne, and caused it to goe backward fifteene degrees. Prayer hath held Gods hands that he could not strike when he was readie to plague his people. Prayer without any other helpe or meanes hath throwne downe the strong walls of Iericho. Prayer hath deuided the sea, that the floods thereof could not come neere the Israelites. In this place it deliuereth the faithfull man from all the dangers of this world. Surely in the flood of many waters they shall not come neere him.

The summe is this; That no calamities of this world, no troubles of this life, no terrours of death, no guiltines of sinne, can be so great, but that a godly man by meanes of his faith and felicitie in Christ, shall wade out of them well enough.

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Which, that it may the better appeare, I shall desire you to obserue two things. The danger: the deliuerāce. The danger is in these words; In the flood of many waters. Where the tribulations that the godly man is subiect to in this life, are likened, First to waters: then to many waters: thirdly, to a flood of many waters; In the flood of many waters. The deliuerance is in these words; Surely they shall not come neare him. Where the deliuerance of the godly man hath three degrees also. First they shal not come neare: secondly him, they shall not come neare him: then Surely, surely they shall not come neere him. Surely in the flood of many waters, they shall not come neere him.

First, the afflictions of the faithful are likened to waters. Fire and water haue no mercie we say. But of the two water is the worst. For any fire may be quenched with water, but the force of water, if it begins to be violent, cannot by any power of man be resisted. Canutus who was king of England, Scotland, Denmarke, Norway, and a great part of Sueuia all at once, sitting at a low water vpon the Thames shoare, commanded the water not to come neare him.

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Ezek. 47. 3.

Job. 38. 11.

Psal 88. 8.

Hos. 5. 10.

But notwithstanding his commandement the water returning and flowing againe, as that in Ezekiel which came to the ancles, then to the knees, and yet higher to the necke, so neuer left rising till it came vp neere him and wet him. Then turning about to his noble men that were there attendant on him, he said, You call me your soueraigne Lord and Master, and yet I can not command this little channell of water, to keepe aloofe off from me. Whereupon he went immediately to Westminster, and with his own hands set his crowne vpon the Crucifix there, and could neuer be perswaded after to weare it vpon his owne head. This experience that Canutus so mighty a king made, doth directly prooue, that no man but God onely can set bars and doores against the water, and say; Hitherto shalt thou come, but no further, and here shalt thou stay thy proud waues. The afflictions of the righteous therefore beeing here compared to waters, must needs be very violent. For thus the Psalmist saith, Thine indignation lieth hard on me, and thou hast vexed me with all thy waues. And God himselfe; I will powre out my wrath vpon thee, as water. So that the securitie and felicitie of the faithful man is inuincible. He may be often in danger of tribulations as of great waues or waters, but they shall neuer ouerwhelme him; Surely in the flood of many waters they shall not come neere him.

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Thirdly, the dangers of this life, are as a flood. The very naming and mentioning of a flood must needes be very terrible, euer since Noahs flood destroyed the whole world. For euen as a horse or a mule of whom the Prophet a little after speaketh in this Psalm. hauing been once well lashed with a whippe, doth euer after feare if he heare but the bell which is tied to the whip: so man since the world was so well scourred and scourged with a flood, could neuer almost abide either to talke or thinke of it. Now though our whole life be nothing els but a flood of many waters, yet nothing in the world may more fitly be so called, then our going out of the world. This indeede bringerh with it a flood of many waters, and an Ocean sea of infinite cares. Aristotle writeth that nothing is so terrible as death, which Antiochus feeling sensibly in himselfe, crieth out thus, Oh into what

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Thus much for the first part which is the danger; In the flood of many waters. The second part followeth, which is the deliuerance; Surely, they shall not come neere him.

First, they shall not come neere. They, that is, The waters shall not come neere. The holy Church and euery member thereof is likened to a house built vpon a rocke. Vpon which though the winds blow, and the floods beate, yet it can not be throwne downe, because it is built vpon a rocke. So that the floods which shake it, can neuer come neere it to ouerthrowe it. The same may be said of the ship couered with waters. It might well floate, but it could neuer be drowned. For as soone as the Disciples cryed vpon Christ to saue them, presently there followed a great calme. Therefore Luther when his life was sought of all the world in a manner, translated the Psalme *Deus noster refugium*, into dumb meeter, and caused it to be sung in all the reformed Churches. God is our hope and strength: a very present helpe in trouble. Therefore will we not feare though the earth be mooued, and though the hills be carried into the midst of the sea. Though the waues thereof rage and swell: and though the mountaines shake at the tempest of the same. S. Peter

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1. Tim. 4. 19.

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Tract. 49. in Iohan.
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To conclude then; No calamitie or aduersitie can possibly disseuer that coniunction which faith maketh of euery godly man with Christ. For feeling the remission of his sinnes assured and sealed vnto him, he contemneth not onely the works of the world and dismayments of his conscience, but euen the very feares and terrors of death. This our deare brother M. Edward Lively, who now resteth in the Lord, led a life which in a manner was nothing els but a continuall flood of many waters. Neuer out of suites of law, neuer-ceasing disquieters of his studie. His goods distrained, and his cattle
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and perfect them for other busines. Now by busines he meant, I weene especially his studie and care to performe well his taske in the translation. Wherein how excellently he was imployed, all they can witness who were ioyned with him in that labour. For though they be the very flower of the Vniuersitie for knowledge of the tongues, yet they will not be ashamed to confesse, that no one man of their companie, if not by other respects, yet at leastwise for long experience and exercise in this kind, was to be compared with him. For indeede he was so desirous that this busines begun by the commandement of our most gracious Soueraigne King Iames, should be brought to a happie ende; that oftentimes in many mens hearings, he protested he had rather die, then be any way negligent herein. Which as some thinke by all likelihood came indeede so to passe. To wit, that too earnest studie and paines about the translation, hastened his death, and brought it on sooner. Now as he liued so, in his profession, in his writings, in his translating, as though all the floods of many waters had neuer comn' neare him: euen so also he died. During the short time of his sicknes, he caried himselfe, as alwaies before, humbly, mildly, quietly, constantly. One of his louing friends standing by his bed, and saying; M. Liuely, I pray God you may haue patience, and hope, and especially faith vnto the ende. He lifting vp his hands said heartily and
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cheerefully, Amen. Little he vsed to speake, and more he could not say, for the paine and impediment of his squinsey. Which though it made a speedie end of him, as the apoplexie did of the good Emperour Valentinian, yet how could any death be sodaine to him, whose whole life was nothing els but a meditation of death, and whome the Lord whensoever he came, might finde doing his dutie? Wherefore no reason we should lament his departure out of this world. He liued blessedly, he died blessedly in the Lord. Rather, you Reuerend and learned Vniuersitie-men, lament for this, that you haue lost so famous a Professeur, and so worthy a writer. Lament you translatours, beeng now deprived of him, who no lesse by his owne merit and desert, then by the priuiledge of his place, was to order and ouersee all your trauailes. Lament you poore orphans, eleuen poore children of you, which he left behind him, as Christ ascending left eleuen Disciples, bereaued of your kinde and deare Father, destitute of necessities for your maintenance, to seeke of all helpe and meanes, but onely (as poore folkes vse to speake) such as God and good friends shall prouide. Lament, lament all of you, of the towne as well as of the Vniuersitie, because our Schoole hath lost such a singular ornament of this age, because our Churches haue lost such a faithfull and sincere seruant of Christ. Questionlesse, as it should seeme by the taking away of this man, almightie

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God is greatly angrie with vs all for our finnes. Christ Iesus our master as though he meant no more to care for vs, seemeth to lie fast asleepe in the ship, while we most miserably in the flood of many waters are turmoiled & tossed. Wherefore let vs in time crie aloud, and awake him with our praiers. Or rather indeede he is not asleepe, but awake alreadie. We haue awaked him, not with our praiers, but with our finnes. Our finnes haue cried vp to heauen. And the Lord beeing awaked, as a gyant comes forth against vs, & as a mighty mā refreshed with wine. For not onely those are waters which are in the chanell, or in the sea, but as waters are here vnderstood, euen those fires are waters, those fires I say, which very lately awaked vs at midnight, and affrighted vs at none day: which ragged on the South side, and anon after on the North side of the towne. It was but a few mens losse, but it was all mens warning. And what? Shall we make nothing of this, that one kind of disease deuoureth vp the townesmen, an other the schollers? This is now the tenth course of schollers, which within this moneth hath beene brought forth to buriall, not one of them dying of the plague, whereas heretofore if one or two schollers haue died in a whole yeare out of all Colledges, it hath beene accompted a great matter. This and such like grieuous iudgements, beloued, doe plainly declare, that the Lord beeing awaked with the

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FINIS.

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FINIS.

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P R E A C H E D

By that eloquent Diuine of famous
memorie, T. H. P L A Y F E R R E D O C T O R
in Diuinitie.

Prov. 10. 7.

*The memoriall of the iust shall be blessed: but
the name of the wicked shall rotte.*



PRINTED BY CANTRELL LEGGE,
Printer to the Vniuersitie of CAM-
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Matth. 5.v.19.

He that both doeth and teacheth, the same shall be called great in the kingdome of heauen.

Beloued in our Lord and Sauour Iesus Christ, It is a very monstroust thing, that any man should haue more tongues then hands. For God hath giuen vs two hands, and but one tongue, that we might doe much, and say but little. Yet many say so much and doe so little, as though they had two tongues, and but one hand: nay, three tongues and neuer a hand. In so much as that may be aptly applied to them, which *Pandulphus* saide to some in his time: You say much, but you doe little: you say well, but you doe ill: againe, you doe little, but you say much: you doe ill, but you say well. Such as these (which doe either worse then they teach, or else lesse then they teach: teaching others to doe well, and to doe much, but doing no whit, themselues) may be resembled to diuers things. To a whetstone, which beeing blunt it selfe, makes a knife sharpe. To a painter, which beeing deformed himselfe, makes a picture faire. To a signe, which beeing weather-beaten and hanging without it selfe, directs pas-

τα καλὸν μὲν
λαλεῖτε, ἀλλὰ
ταῦτα μὴ ποί-
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K I

sengers



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sengers

fengers into the Inne. To a bell, which beeing deafe and hearing not it selfe, calls the people into the Church to heare. To a nightingale, which beeing restlesse and sitting vpon a thorne her selfe, brings others by her singing into a sweete sleepe. To a goldsmith, which beeing beggerly and hauing not one piece of plate to vse himselfe, hath store for others, which he shewes and sells in his thoppe. Lastly, to a ridiculous actor in the citie of Smyrna, which pronouncing *ô cælum*, O heauen, pointed with his finger toward the ground: which when *Polemo* the chiefeft man in the place saw, he could abide to stay no longer, but went from the companie in a chafe, saying, This foole hath made a solecisme with his hand: he hath spoken false Latin with his hand. Such are all they, which teach one thing and doe an other: which teach well and doe ill. They are like a blunt whetstone: a deformed painter: a weather-beaten signe: a deafe bell: a restlesse nightingale: a beggerly goldsmith: a ridiculous actor, which pronounceth the heauen, and pointeth to the earth. But he that sitteth in the heauen, shall laugh all such to scorne, the Lord shall haue them in derision, and hisse them off from the stage. Because, howsoeuer they haue the heauen commonly at their tongues ende, yet they haue the earth continually at their fingers ende. So that they speake false Latin with their hand, nay that which is worse, they speake false Diuinitie with their hand.

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hand. Whereas we might easily auoide all such irregularitie, and make true congruitie between the tongue and the hand, if we would make this text of holy Scripture, the rule of our whole life. For then, I assure you, we should euery one of vs play our parts so well, that in the ende, the tragedie of this wofull life beeing once finished, we should haue an applause and a *plaudite* of the whole theatre, not onely of men and Angels, but euen of God himselfe, who doth alwaies behold vs. Wherefore out of these few words, let vs obserue these two parts. The first negative, what must not be: neither Pastor nor people must teach one thing, and doe another. That must not be. The second affirmatiue, what must be: both Pastor and people must doe that themselves, which they teach others to doe. That must be. For He that both doeth and teacheth, the same shall be called great in the kingdome of heauen.

Diuision.

First, that the Pastor must not teach one thing & doe another, appeareth in the fourth of Leuiticus. Where almightie God appointeth the selfe same sacrifice should be offered for the sinne of the Priest, which is offered for the sinne of the whole people. So that all the people may better sinne, though it be a thousand times, then the Priest may sinne, though it be but once. For the people sinning, offend onely by their sinne: but the Priest sinning, offends more by his example then by his sinne. Therefore Moses being

Lev. 4. 10.

Exod. 4.

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Jam. 3. 10.

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and the selfe same minister, teacheth wel, whereby the people are blessed, & yet doeth ill, whereby he him selfe is accursed? Is it not likely that God will rather respect his cursed doing to punish it, then regard his blessed teaching to praise it? Certainly the Psalmist puts the matter out of all doubt, where he saies, That God will surely cast away, God will reiect, God will destroy the enimie and the auenger. The enimie and the auenger: Who is he? He that is an enimie to Gods glorie in that he doth ill, and yet would seeme to be an auenger, to be a maintainer, to be a defender of Gods glorie, in that he teacheth well, he is the enimie and the auenger. And such an one as this, which is indeede an enimie, and yet would seeme to be an auenger, which is indeede a foe, and yet would seem to be a freind, which doth indeede ill, and yet would seeme to teach well, such an one I say, will God destroy. To the wicked thus saith the Lord, Why doest thou preach my lawes, and take my statutes in thy mouth, whereas thou hast test to be thy selfe reformed by them, and hast cast my words behind thee? By thine owne mouth, by thine owne confession I will condemne thee, thou naughty, thou lewd seruant. Thine own words shall accuse thee, & not I, yea thine own lips shall beare witnesse against thee. For why goest thou about to take a little moate out of thy brothers eie, and doest not first cast out that great beame which is in thine own eie?

Psal 82.

Psal. 50. 16.

Luk. 19. 22.

Iob 15. 6.

Matth. 7. 5.

and the selfe same minister, teacheth wel, whereby the people are blessed, & yet doeth ill, whereby he himselfe is accursed? Is it not likely that God will rather respect his cursed doing to punish it, then regard his blessed teaching to praise it? Certainly the Psalmist puts the matter out of all doubt, where he saies, That God will surely cast away, God will reiect, God will destroy the enimie and the auenger. The enimie and the auenger: Who is he? He that is an enimie to Gods glorie in that he doth ill, and yet would seeme to be an auenger, to be a maintainer, to be a defender of Gods glorie, in that he teacheth well, he is the enimie and the auenger. And such an one as this, which is indeede an enimie, and yet would seeme to be an auenger, which is indeede a foe, and yet would seem to be a freind, which doth indeede ill, and yet would seeme to teach well, such an one I say, will God destroy. To the wicked thus saith the Lord, Why doest thou preach my lawes, and take my statutes in thy mouth, whereas thou hast test to be thy selfe reformed by them, and hast cast my words behind thee? By thine owne mouth, by thine owne confession I will condemne thee, thou naughty, thou lewd seruant. Thine own words shall accuse thee, & not I, yea thine own lips shall beare witnesse against thee. For why goest thou about to take a little moate out of thy brothers eie, and doest not first cast out that great beame which is in thine own eie?

Psal 82.

Psal. 50. 16.

Luk. 19. 22.

Iob 15. 6.

Matth. 7. 5.

Mat 23

Rom 21.

Luk 4.23.

Delicatus
magister est,
qui pleno
ventre dis-
putat de re-
ligione.

Ioh. 1. 14.

1. Pet. 2. 22.

Why goest thou to other mens houses, and pryest into other mens matters, and doest not first goe to thine owne house, and see that all be well at home in thine own heart? What meanest thou to doe? Thou that teachest others, doest thou not teach thy selfe? Thou that preachest a man should not steale, doest thou steale? If thou be a preacher, then preach to thy selfe as well as others. If thou be a Physitian, then cure thy selfe as well as others. Seeing indeed as Hierome writeth, he is too nice and too daintie a phisitian either for the body or els for the soule, which prescribeth fasting to others, and is sicke of a surfet himselfe. Wherefore the godly pastor must not prescribe fasting to others and be sicke of a surfet himselfe, he must not teach one thing and doe an other. For not he that onely teacheth, but He that both doth and teacheth, the same shall be called great in the kingdom of heauen.

Now the people also are forbidden to teach one thing and doe another, as well as the pastor. For all Christians must imitate the example of Christ. And for Christ S. Iohn tells vs, that he was full of grace and truth. The fulnes of his truth, made him teach well: of his grace, doe well. S. Peter likewise, that he did no sinne, neither was there guile found in his mouth. Many haue no guile found in their mouthes, which notwithstanding doe sinne. But euen as Christ had neither guile in his teaching, nor yet sinne

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in his doing: so we that are Christians must neither deceiue others by teaching guilefully, nor yet deceiue our selues by doing sinfully. For we know that not euery one that saith, Lord, Lord, shall be saued. Neither yet euery one that saith, The Temple of the Lord, the Temple of the Lord, shall be blessed. Seeing oftentimes a man, the nearer he is to the temple of the Lord, the further he is from the Lord of the temple. Therefore as that figtree was accursed, which did beare leaues, and no fruit: so shall euery man be accursed which beareth leaues without fruit. I meane, a flourish of teaching, without any fruit of doing. Yea such a man beeing once accursed, shall be euer tormented. For knowing his masters will, nay knowing it so well, that he is able to teach it others also, & yet doing it not himselfe, he shal be beaten with many stripes. Chrysostome saith, that drunken men haue both strings wherewith their tongues are tied, so that they can teach nothing well; and also strings wherewith their hands are tied, so that they can doe nothing well. They are both tongueti'de, & handti'de. But such as know their masters will, and doe it not, are worse then drunken men. For though the string of their tongue be loose, as that stammerers in the gospel was, so that they can teach well enough: yet the string of their hand is not loose, their hand is still bound vp in their bosome, as that loiterers in the Prouerbs is, so that they can doe nothing well. Therefore they draw

Matth. 7. 21.

Luk. 11. 14.

Mark. 11. 14.

Luk. 12. 47.

καὶ γλαστο
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Mark. 7. 35.

Pro. 26. 15.

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καὶ γλασσο-
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Mark. 7. 35.

Pro. 26. 15.

Ier. 12. 2.

Gen. 27. 22.

Luk. 8. 45.

1. Pet. 2. 17.

Furantur
verba.

Ier. 23. 30.

Qui boni vo-
lunt videri
loquendo
quæ dei sunt,
cum mali
sint, faciendo
quæ sua sunt.
August.

drawe neere to God with their tongues, but are farre from him with their raines. Yea they are so farre from comming to him with their hearts, that they neuer come nere him so much as with their hands. But though they haue the smooth tongue of Iacob which teacheth well: yet they haue the rough hand of Esau which doeth ill. Such doe not touch Christ, but throng Christ. They touch Christ, as that good woman did, which follow him, and come neere vnto him by wel doing. They throng Christ, as the rest of the people did, which oppresse & ouerwhelme him with a multitude of words, without any matter or manner of doing; which are as wells without water, or as clouds without raine. Such as the Prophet Ieremie speaketh, do steale Gods word. They haue not onely false and lying tongues, but also filching and stealing tongues. For teaching well, and doing ill; their teaching doth not become them, it doth not beseme them, it doth not belong vnto them. It is strange that a man should steale with his tongue: euen as it is strange also, that a man should speake with his hand. Yet as I noted before, that these speake false construction with their hand: so now I note that these steale true construction with their tongue. They steale their words I say, howsoeuer otherwise they be most true, who as Austin writeth, would seeme to be righteous in that they teach the words of God, whereas indeede they are vnrighteous, in that they doe the workes of

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the deuill. Wherefore we that are a holy people, must not teach the words of God, and doe the workes of the deuill; we must not teach one thing and doe an other. For not he that only teacheth, but He that both doeth and teacheth, the same shall be called great in the kingdom of heauen.

Thus much for the first part negative, what must not be. Neither pastor nor people must teach one thing and doe an other. That must not be.

The second part affirmatiue followeth, what must be. Both pastor and people must doe that themselves which they teach others to do. That must be: First for the pastor he hath two kind of garments. A brestplate, and an Ephod. The brest-plate shewes that he must haue science to teach: the ephod shews that he must haue conscience to doe that which he teacheth. And in the very brestplate it selfe is written, not only Vrim, but also Thummim. Vrim signifies light. Thummim signifies perfection. To prooue that the pastor, must not onely be the light of the world, but also the salt of the earth: not onely a light of direction in his teaching, but also a patterne of perfection in his doing. For euen as the snuffers of the tabernacle were made of pure golde: so preachers which should purge and dresse, and cleere others that they may burne-out brightly, must be made of pure gold, that by doing well they may also shine themselves.

Exod. 28. 4.

Exod. 28. 30.

Exod. 25. 38.

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Exod. 28. 4.

Exod. 28. 30.

Exod. 25. 38.

Numb. 18. 18.

2. Reg. 1. 12.

Exod. 25. 5.

Exod. 26. 37.

Hence it is that the Priest hath out of the sacrifices for his share, the shake-brest, and the right shoulder. The shake-brest puts him in mind of teaching well: the right shoulder puts him in minde of doing well. That great Prophet Elias is called, The horseman and the Chariot of Israel. A horseman directs the chariot, and keeps it in the right way: a chariot goes in the right way it selfe. And so a minister must not onely as a horseman direct others and set them in the right way, but also as a chariot he must follow a good course, and walk in the right way him selfe. He must be both the horseman that teacheth, & the chariot that doeth, both the horseman and the chariot of Israel. Therefore he hath vpon the fringes of his vesture pomgranats and bells. Many preachers are full of bells which make a great ringing and gingling, but because they haue not pomgranats as well as bells, therefore all the noise that they make is but as sounding brasse, or as a tinkling cymball. For the godly pastor must not onely say well, and sound out the word of the Lord to others cleerely as a bell, but also he must doe well, and as a pomegranate be fruitefull him selfe and full of good workes. Euen as the pillars of the tabernacle were made of Shittim wood, and ouerlaid with pure gold: so preachers (which are called in the Epistle to the Galatians the pillars of the Church) must not only be ouerlaid outwardly with pure gold, teaching the word of God purely, but also they must doe

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as they say, and inwardly be made of Shittim wood (which neuer corrupteth, neuer rotteth) hauing no corruption, no rottenness in their liues. Hereupon our Lord, speaking to his Prophet saies, Lift vp thy voice as a trumpet. Diuers things there are which sound lowder then a trumpet. The sea, the thunder, or such like. Yet he saies not, Lift vp thy voice as the sea, or lift vp thy voyce as the thunder, but lift vp thy voice as a trumpet. Because a trumpeter when he sounds his trumpet, he winds it with his mouth, and holds it vp with his hands: and so a preacher which is a spirituall trumpeter, must not onely by teaching well, sound forth the word of life with his mouth, but also by doing well he must support it, and hold it vp with his hands. And then doth he lift vp his voice as a trumpet. Those mysticall beasts in Ezekiel, which S. Gregory vnderstandeth to be the ministers of the church, had hands vnder their wings. Many preachers are full of feathers, & can soare aloft in a speculative kind of discoursing: but if you should search for hands vnder their wings, perhaps you should scarce finde many times so much as halfe a hand amongst them. But the godly pastor must haue not onely wings of high wisdom and knowledge, but also hands vnder his wings to doe that which he knoweth. For as the Prophet Malachy witnesseth, The Priests lips should keepe knowledge. He saies not, they should babble or vtter knowledge to others, and haue no care to

Ezek. 33.

Ezek. 1. 3.

Mal. 2.

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2. Tim. 2. 15.

2. Tim. 1. 13.

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read all his sermons, and all his exhortations to others, written downe as it were, and expressed in the lines of his owne life. And thus must eue-ry faithfull preacher doe. He must haue not onely a brest-plate, but also an Ephod: he must haue written in this brest-plate, not onely Vrim, but also Thummim: he must be like the snuffers of the tabernacle, not onely purging others, but also made of pure gold himselfe: he must haue for his share of the sacrifices not only the shake-brest, but also the right shoulder: he must be as Elias was, not onely the horsman, but also the chariot of Israel: he must haue vpon the fringes of his vesture, not onely bells, but also pomgrats: he must be like the pillars of the tabernacle, not onely ouerlai'd outwardly with gold, but also inwardly made of Shittim woode: he must not onely lift vp his voice, but also lift it vp as a trumpeter: he must not onely haue wings, but also hands vnder his wings: he must not onely with his lippes vtter knowledge to others, but also keepe knowledge himselfe: he must not onely hold a sword in one hand, but also labour with the other hand: he must not onely deuide the word of God aright, but also shew himselfe a workman which neede not be ashamed: he must not onely deliuer holosome words, but also shew the true patterne of holosome words, which is a godly life. The summe is this: The faithfull Pastor must not onely teach well, but also doe well. For He that both doeth and teacheth, the same

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Gen. 23. 19.

Exod. 30. 18.

Iob 31. 36.

Now the people likewise are commanded to **DOE** that themselves, which they teach others to doe, as well as the Pastor. We read that Abraham buried Sarah in the caue of Macpelah, that is in a double sepulchre. He that burieth his minde in knowledge onely, without any care of practise, he buries Sarah in a single sepulchre: but he that buries his minde as well in the practise and feeling of religion (which is all in all) as in the knowledge and vnderstanding of it, he buries Sarah in a double sepulchre. And so must all we doe which are the true children of Abraham. For then with Abraham burying our spirit in a double sepulchre, we shall with Elizeus haue a double spirit. A spirit, that as well *doeth*, as teacheth. God appointed Moses to make a lauer with a base or with a foote. Now the word *Labium*, signifies as well a lippe, as a lauer. So that the lauer which washeth must haue a base, and the lippe which teacheth must haue a foote. Otherwise if teaching doe not stand vpon *doing* as vpon a foote, then surely it is footelesse, and so consequently it is bootelesse, and altogether vnprofitable. Holy Iob saies thus, Though mine aduersarie should write a booke against me, would not I take it vpon my shoulder, and binde it as a crowne vnto me? That which he saith of his aduersaries booke, may not altogether vnfitly be applied to Gods booke which we must studie,

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Exod. 30. 18.

Iob 31. 36.

Now the people likewise are commanded to **DOE** that themselves, which they teach others to doe, as well as the Pastor. We read that Abraham buried Sarah in the caue of Macpelah, that is in a double sepulchre. He that burieth his minde in knowledge onely, without any care of practise, he buries Sarah in a single sepulchre: but he that buries his minde as well in the practise and feeling of religion (which is all in all) as in the knowledge and vnderstanding of it, he buries Sarah in a double sepulchre. And so must all we doe which are the true children of Abraham. For then with Abraham burying our spirit in a double sepulchre, we shall with Elizeus haue a double spirit. A spirit, that as well *doeth*, as teacheth. God appointed Moses to make a lauer with a base or with a foote. Now the word *Labium*, signifies as well a lippe, as a lauer. So that the lauer which washeth must haue a base, and the lippe which teacheth must haue a foote. Otherwise if teaching doe not stand vpon *doing* as vpon a foote, then surely it is footelesse, and so consequently it is bootelesse, and altogether vnprofitable. Holy Iob saies thus, Though mine aduersarie should write a booke against me, would not I take it vpon my shoulder, and binde it as a crowne vnto me? That which he saith of his aduersaries booke, may not altogether vnfitly be applied to Gods booke which we must studie,

die, not so much that we may binde it to our head, or beare it in our memorie to teach it, as that we may beare it vpon our shoulders to doe it. Then shall it be euery way a crowne vnto vs. Simeon the sonne of Onias was as a faire Oliue tree that is fruitfull, and as a Cypres tree, which groweth vp to the clouds. A cypres tree is high but barren: an oliue tree is fruitfull but lowe. So a christian must, not onely as a cypres tree reach vp to the clouds, by a high gift in teaching, but also he must as an oliue tree bring forth the oile of mercie, and be euery way fruitfull in doing. Then he shall be like Simeon, neither low nor barren. But though he be an oliue, yet he shall be as high as the cypres tree: and though he be a cypres, yet he shall be as fruitfull as the oliue tree. Noah is appointed to make a windowe in the top of the arke, and a dore in the side of it. A windowe is for the eie only to looke out; a doore is for the whole bodie to goe out. And in like manner a godly man, must not haue a windowe for contemplation as Daniel had, who said his praies thrice a day looking out of his chamber windowe; but also he must haue a dore for action as Abraham had, who entertained his guests about the hear of the day, sitting in his tent dore. At the windowe of contemplation he must meditate and looke to his teaching; at the dore of action he must goe forth to his doing. Therefore by the old law all those beasts are accounted vncleane that chew the cud, but di-
uide

Eccles. 50. 10

Gen 6. 16.

Leuit. 11. 4.

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Judg. 7. 6.

Pro. 31. 19.

Eum eligas
magistrum
quem magis
admireris
cum videas,
quam cum
audias.

uide not the hoofs; which law was not made for beasts, but for men. To admonish vs, that all they are vncleane in the sight of God, which chewe the cudde by meditating of his word to teach it, and yet diuide not the hoofs by following the same to doe it. When Gedion went to warre against the Madianits, he sent home againe those souldiers which kneeled downe to lap water, and tooke those onely with him, which lapt out of their hands. Because indeede they are not fit to be souldiers in Christs campe, which haue mouthes to say somewhat, but no hands to doe any thing. For if they haue no hands to help themselues, much lesse to hurt their enemies. And looke how these Souldiers did put their hands to their mouth; in like sort the wise woman putteth her fingers to the distaffe. Now there is a great resemblance betweene the distaffe and the tongue. For as a thread either longer or shorter is spun off from the distaf: so from the tongue a speach. Therefore he may be said to put his fingers to the distaffe, which puts his doing to his teaching, and doeth that which he teacheth. Our Sauour speaking to his spouse saies thus, Let me see thy sight, let me heare thy voice. As if he should say, Let me not only heare a voyce of thy teaching, but also see a sight of thy doing. Let me see thy sight, let me heare thy voice. Whereupon Seneca saies fitly, Be sure thou imitate him aboue all other, whom thou maist admire more when thou seest his sight, then

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then when thou hearest his voice. So Paul wisheth the Philippians to followe those things which they had heard of him, and seene in him. His teaching they had heard of him: his doing they had seene in him. So Moses was mighty in words, and in deeds: Not mighty in words, and weake, or no bodie in deeds: but mighty in both, in words and in deeds, in teaching, and in doing. So Aarons rod brought forth blossomes, & almonds. Now as almonds are the fruite of blossomes: in like sort doing is the fruite of teaching. So the Baptist was a shining, & a burning light. He shined in knowledge, which made him able to teach wel, he burned in zeale, which made him willing to doe well. So Dauid saies, Establish me with thy free spirit, then shall I teach thy way vnto the wicked. He did not onely teach others the way of God, but also he was established with the free spirit of God to doe well himselfe. So Titus was an example of good workes, and vncorrupt doctrine. Vncorrupt doctrine is teaching well: good workes is doing well. How then was he an example of good workes, and vncorrupt doctrine? Clemens Alexandrinus makes the answer. Teaching as he did, and doing as he taught, he was an example of good workes and vncorrupt doctrine. And so must euery one be which is the sincere seruant of God. He must with Abraham bury Sarah not onely in a sepulchre, but also in a double sepulchre: he must with Moses make him, not onely a

Phil 4.9.

Act. 7. 22.

Numb. 17. 8.

Ioh. 8. 39.

Psal. 51. 12.

Tit. 2. 7.

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Now then, beloued, let vs blush and be ashamed, that euen the very Gentiles should goe before vs in this point. Sofrades a heathen man

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could say thus much, Better done then said. A good thing if thou know it, doe it. It is written of Iulius Cæsar, that he neuer said to his souldiers, *Ite*, but *Venite*: he neuer said, Goe ye yonder, but Come ye hither: I will goe with you; nay I will goe before you. And so saies our heavenly Captaine and conquerour Iesus Christ, not *Ite*, but *Venite*, Come vnto me all ye that labour, and learne of me, because I am meeke and humble in heart. He saies not, because I talke of my humilitie, but because I am humble, because I shew the practise of it continually in my selfe. I (saies he) came downe from heauen to earth, I left my fathers bosome, and tooke a traytours kisse, to teach all men true humilitie. Therefore there is no teacher to me, there is no master to me: Learne of me, because I am meeke and humble in heart. This kind of instruction both by teaching and by doing, is that two-edged sword, which proceedeth out of the mouth of the Lambe. For tell me I pray you (if it be no trouble to you) tell me, what is the reason think you, why so many Preachers in their Churches, so many masters in their families, seeke to redresse abuses, striue against sinnes, and yet preuaile so little, but onely because they fight not with this two-edged sword, but with a backsword. The sword which they fight withall is very sharpe, and cuts deepe on the teaching-side, but it is blunt and hath no edge at all on the doing-side. Whereas if we would fight against vngodlines

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& scientiam
docce me.*

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Psalm. 112. 10.

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προφῆτην,
ὡς χειρὸς αὐτοῦ
προσφοράν.

Psalm. 112. 10.

Ag. 2. 3.

shall be eternally rewarded. O how richly are the Apostles rewarded, how highly are they now honoured in heauen, because when they were vpon earth, they had a good vnderstanding. They had clouen tongues. Clouen tongues? What's that? I'll tell you. Doe you not see how our hands are clouen and diuided into fingers; So were the Apostles tongues. They (in a manner if I may so say) had fingers vpon their tongues, as well as we haue vpon our hands. It was but a word and a worke with them. They had no sooner taught others any good thing (as O Lord what good thing did they not teach vs all!) but by and by they were readie to practise it and to performe it themselves. Therefore they are already great in the kingdome of heauen, yea and much more shall be. The twelue Apostles shall sit vpon twelue thrones, iudging the twelue tribes of Israel. And if we can happely obtaine so much grace and goodnes of God, as that we may haue a care and a conscience as wel to doe as to teach, then as sure as God's in heauen, we likewise shall be great in the kingdome of heauen. We shall be enstalled with Christ and his Apostles in the throne of glorie, when we shall heare him say vnto vs, Come ye blessed of my Father, inherite the kingdome of heauen prepared for you. For ye haue not only professed, but practised: ye haue not onely taught well, but wrought well: ye haue not onely said well, but done well: therefore now you shall be

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great

great in the kingdome of heauen. To the which kingdom of heauen, we beseech thee, O Lord, to bring vs not for any saying or doing of ours, but for the tender mercies and precious merits of Iesus Christ: to whom with the Father and the holy Ghost, be all honour and glorie, power and praise, dignitie and dominion, now and euermore. Amen.

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